THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 13.---VOL. VI. LEXINGTON, KY. WEDNESDAY, SEPTEMBER 30. 1829. WHOLE NO. 273.

RELIGIOUS.

From the Missionary Reporter and Education Register.

GENERAL ASSEMBLY'S MISSIONS.

A WORD FROM KENTUCKY.

The following is an extract from a highly interesting communication received at the office of the Board of Missions some weeks since. It was written by an aged clergyman, of elevated piety and high standing in the church, and contains sentiments, not only worthy of its author, but worthy, also, of the candid and serious consideration of every conscientious Presbyterian. We feel it to be due to ourselves, as the servants of the Presbyterian church, as well as to our kind and valuable correspondents, occasionally to make known to the churches, the views and sentiments which are entertained by enlightened and influential individuals, respecting the operations of the Missionary Board. The sentiments expressed in this communication, we have reason to believe, are those entertained by a very large number of the most distinguished ministers and laymen, connected with our church in Kentucky, and in most of the other western and southern states.

"The General Assembly is, under Christ, the great bond of union that must hold together, that immense mass of Christians bearing the name of Presbyterians in these United States. I am aware of the value, and of the reliance that is placed upon our confession of faith, and book of discipline and government as bonds of union. But I contend that these books, valuable as they are, stand to the church, without the living co-operation of the Assembly, much in the relation that the Scriptures would do the world, without the living ministry. It is granted that there are some instances in which ignorant and sinful men have been brought to the knowledge of Christ, by reading God's word, and without a living ministry. But we defy an instance to be produced where any church has remained for any length of time, united and pure, without a living, energetic executive. We have a lamentable example in our own country, of what a church is, and what she may be brought to, for the want of a living, energetic, ecclesiastical council. The writer of these remarks was in Boston, thirty four or five years ago, when Socinianism was yet but a little monster in that town, for at that time it was almost entirely confined to the city; it was then predicted what things would come to, unless they could erect some acknowledged tribunal, before whom errorists could be brought, and by whom they could be held up to public distrust.—And without the spirit of prophecy, it may safely be predicted, that unless the New-England churches have some common barrier thrown around them, such as is the General Assembly to the Presbyterian churches, inroads will continue to be made by the wild beasts from every desert, until the fair garden of God shall be trodden down, and become worse than the mire of the streets—become the hold of every vile and ravenous beast. It is just as impossible that a society of any kind can long exist without a head, as it is that a decapitated body can live and breathe. The Jewish church had God for its head. The Urim and Thummin, the word of God about the tabernacle, the perfect intercourse that God held with Abraham, with Moses, with Joshua, and with Samuel, were intended by God to direct every eye to *himself*. So soon as this intercourse ceased, the Jews were scattered to the four corners of the earth, like sheep without a shepherd. The apostles, and their immediate successors, sustained to the Christian church, the same relation, and combined within themselves the same power that Moses and the prophets did respecting the Jewish church. And so soon as inspiration ceased entirely, and the people had no infallible guides to look to, the mass, leavened as it was with the growing and holy spirit of Christianity, began to crumble to pieces, and hence prelacy and popery arose, and formed a bond of union which held the disjointed materials in some degree of proximity until the reformation.—What is the history of all ecclesiastic councils that have ever convened, but the history of the weakness of the great mass of the church seeking strength and union, and safety, from the aged, the wise and the good. The people of the nineteenth century, are just such beings as have inhabited our world from the beginning.—This may be, for ought I known, the "*age of reason;*" I am sure it is the *age of speculation*, and next to our imagination, nothing so much needs the bit and rein, as our speculations. In addition to this, the present, if it be not the harvest of the world, it is surely the dawning of that three hundred and sixty five thousand years that is to bless our world. Amidst the wide spreading blessedness which the last thirty years have given birth to, what American Christian does not think of the Presbyterian church and her General Assembly? I do not believe that any ecclesiastical council ever met on earth that sustained so important a relation to the church of Christ, as does the General Assembly of our church. The venerable assembly of Westminster had a specific object to accomplish. Their work was performed, it has seemed to me, under something like a spirit of *inspiration*. The Assembly of our church, have not only to guard the invaluable treasure committed to their hands by God, and by his servants, the Westminster divines, but they have to overlook, and keep enclosed, the most extended spiritual vineyard, ever committed to the hands of man. How shall this vineyard be kept safe, and be well cultivated, if I am permitted to work with what tools I choose, and when, and where, and how I please? If labourers are to be hired into the vineyard, am I, or any set of men, to be permitted to employ them, without being amenable to the General Assembly, the great fountain of delegated power, If so, then let the Assembly be dissolved never to meet again, and let every man do that which is right in his own eyes. If this is deprecated, then let us soberly submit to the truth, that the Assembly is of right, the only bond of union and fountain of action to the Presbyterian church.

One thing I deeply regret, viz. That when our Assembly was first organized, and our church constitution formed, it was not made a law, that no minister under thirty years of age could be a delegate to that body. Look at our political restrictions on this subject. And shall the children of this world always be wiser than the children of light! Is it less important to have a seat in the General Assembly of our church, than to have a seat in the Senate of the United States?

The nature of the case makes it proper, that every sect should have its own Missionaries. It has been said that Missionary Societies, like Bible Societies, ought to be projected upon the *broad theatre* of the *world*, and ought to be conducted upon the principle of universal catholicism.—This plan has greatly outrun the present state of the world, and, as I think, the indications of Providence; and I am by no means certain, it is not inconsistent with the original principles of our nature, with what will exist in the most perfect state of the millennial glory. All christians will probably never wear the same livery, or be called by the same name.—At any rate, this time has not come. My age, and the great probability that I shall never again be a member of the Assembly, must plead my apology for intruding my thoughts on a subject which I deem so vital to the Presbyterian church. It certainly is something like a self-evident truth, that just as far as the General Assembly permit our Missionary concerns to pass out of her hands, so far she lessens her authority over the churches, and endangers innovations both in doctrine and discipline, connected with the most awful results."

From the Olive Branch.

SUNDAY MAILS.

MR. POLK:—I send you for publication a few hints, on the *legal obligation to observe the Sabbath*, which are dedicated to Col. R. M. Johnson and the admirers of his report.

The discussions which this very popular state paper has occasioned, so far as they have fallen under my notice, all appear to be obnoxious to one objection,—the want of a designation of the precise points of difference between the parties.

The Sabbath presents a two fold aspect. 1*st. as a day to be kept holy to the Deity.* 2*d. as a day of rest*—of the benefits of which not only the christian, but the infidel, and even the beast may partake. But those different *aspects* instead of being kept separate and distinct in the argument as they are in the nature of the subject, have been blended together, and in that way the argument on either side is rendered obscure and inconclusive; no one believes that the Government *ought* or *can* in *the least degree*, enforce the observance of the Sabbath as a *holy day*. If Congress possessed the power of the inquisition, and could burn and torture men because they believe too little or too much, still they could not compel the religious observance of the Sabbath. That Being only who made the Sabbath and blessed and sanctified it, can put it into the hearts of men to keep it holy. There surely then need be no discussion about the propriety of the government doing that which no government ever can effect, and which no body wants ours to attempt. On this point there can be no diversity of opinion.

But although the *religious observance* of the Sabbath as a *holy day*, is beyond the scope of human legislation, and should be left between the creature and his creator; yet the legal observance of a *day of rest* is a matter which depends on different principles. It has not *necessarily* any thing to do with religion, and cannot by possibility infringe on the liberty of conscience any more than the law compelling a man to work on the public roads, to serve on juries, or to pay taxes. If I am told that abstinence from labour, is imposed as a duty by some religions, I reply that abstinence from murder, theft, drunkenness, &c. are imposed as duties in the *same sense* by the same religions; and the objection proves nothing, or it proves that, at which society would startle,—that the civil power should never prohibit any act which was already prohibited by the religion of the country, and murder, and rape, and burglary and all the black catalogue of crimes would be left to stalk abroad unchecked by the civil power merely for fear of favouring some religious doctrines, and in that way 'connecting church and state.'

Few will deny the right of the state governments to establish a *day of rest* for the people, unconnected with any religious observances. *That day* may be the Christian, Jewish, or Mahomedan Sabbath, or it may be any other day in the week. On this subject there is not the smallest difficulty. The same power which passes all other laws, fixes on the day of rest also, and imposes a penalty for violating it. In a republic like ours, the will of a majority of those constituting the law-making power most prevail in this as in other matters of legislation. If the government acts wisely it will fix on that as the day of rest, which is preferred by the great body of the people. Thus the grand Seignior would act unwisely to fix on any other day than *Friday*, the day of rest of the Turks; Col. Noah the Judge of Israel, when he establishes his Jewish republic will, no doubt, adopt Saturday as the day of rest in his state—and none but an idiot or an atheist would think of establishing any other day than Sunday as the day of rest for the people of the United States.

The same reasons which govern the fixing on one day rather than another, as the day of rest of the people, should influence in fixing on a day of rest for the Government, or, in other words, for the officers of the government, to-wit: *the will of the majority* of ths People.—That day which is the day of rest of the People, should be the day of rest for the servants of the People.

I am not attempting a treatise—I only propose to throw out a few hints. But really it seems to me that notwithstanding the *mist* which the ingenious and false application of words have thrown over the subject, it is too plain to require much illucidation. Kentucky, and I believe all the states have laws enforcing the observance of a day of rest, and if the General Government has no statute, she has at least her usuages, according to which her officers and agents rest on the first day of the week from the labours of their stations. We all, Jew and Gentile, Greek and Barbarian, Government and People, have our day of rest, except the post masters and mail carriers. 'No sunday shines a Sabbath day to them.' The petitions presented to Congress, did not request that any body should be required *to keep the Sabbath holy*. They left men free to do as they pleased in regard to religion—to go to church or stay away, sing Psalms or bawdy songs, and read the Bible or Tom Paine, as their inclinations or consciences might dictate. All that was asked, was simply this—that the servants of the People might be placed on the same footing with all other persons, in regard to the legal observance of a *day of rest*. That they should not be compelled in the discharge of their duties to the government to violate the day of rest of the people.

I know it is urged as a reason against the petitions,—*That the petitioners were influenced by religious motives, and had in view the keeping of the Sabbath not only as a day of rest but as a holy day.* 'This is the very head and front of their offending.' Admit the objection in all its force, and it amounts to nothing—absolutely nothing.

1. The character of a law does not depend on the motives of those who vote for it, or otherwise procure its passage. A. votes for a bill because it is proposed by his party; B. votes for it, because he wants to provide an office for a friend; C. because it will make him popular; and D. because the measure is intrinsically just. Now the law may be a beneficial measure to the state, although the motives of three out of four of those who passed it, may be far from praise-worthy. Surely we have fallen on evil times when the fear of God and the desire to keep his commandments are condemned as *motives*, or principles (call it what you will) unfriendly to civil liberty.

2. If from *experience* it is found that the day of rest imposed by law, is *generally spent* in drinking, debauchery and all manner of crime, so that on the whole, society is made worse instead of better by the observance—I say, if such is found to be the case, that is a most powerful argument with the politician against the continuance of any law on the subject; but, on the contrary, if it is found by *experience, the great teacher of wise statesmen*, that while too many spend the day as a day of sport and revelry, yet there is on the whole, a positive gain of intellectual, moral, and if you please, religious improvement, resulting from the manner in which the people generally appropriate the day. If society is made better and happier by the legal observance of the Sabbath; why then, indeed, we have the *best of motives* and the *best of results* united in stamping on the laws, establishing a day of rest, a character of sacredness which should render them dear to every human being. Intending to be very brief, I shall close this article with a word or too to those christians who are unwilling that the mail carriers and post masters be permitted to partake of the general rest of the Sabbath day. You profess to feel personally, a respect for the Sabbath, and would esteem that man a bad citizen, not to say christian, who was in the constant habit of employing his hirelings about their ordinary labour on that day. In this you do well, even decent infidels being the judges—for so far, they profess to observe the Sabbath. But you compose a part of the people, and as such the public officers and agents from the president down to the humble mail carrier are your servants, employed with your money to do your business. How then can you reconcile it to your consciences to employ hundreds of your fellow citizens in the constant violation of the Sabbath day? Deny not the foul fact—for disguise it as you will, still it is an awful truth, that hundreds and thousands are hired by the Government to violate the Sabbath day ———, and you, professing christians, by consenting thereto, are as guilty of bribing men to trample on the Sabbath, as Saul was, of the death of Stephen. A PETITIONER.

SUNDAY SCHOOLS.

Extract from a late Pamphlet by Dr. Alexander.

An appeal to the Ministers of the Lord Jesus Christ.

Dear Brethren,—I scarcely know a pastoral duty of higher responsibility, than to lend your utmost aid and influence to give efficiency and a right direction to Sunday Schools within the limits of your parishes and your vicinity. Providence has provided you with a piece of moral machinery, which it will not answer you to leave in the hands of others. They may direct it well, or they may not; but as it is to operate on the youth of your charge, for whom you have an account to give, you ought yourself to attend to its operation.—You ought to be solicitously attentive to, and be found in the midst of all Sabbath Schools within your own charge—watching, from week to week, with that deep interest and anxiety which you cannot but feel, the course of instruction—the conduct and character of teachers and scholars—and the progress and prospects of the School; admonishing in love and pastoral faithfulness the labourers who may seem to be serious—giving encouragement to the faithful, and a word of exhortation to all. Thus you will make one of their number,—you will be intimately acquainted and connected with all their plans and proceedings, and may exercise over them all the kind care and salutary influence which belong to your place and duty, and for which they will return kindness, confidence, and gratitude. It is this faithful, constant, official inspection, which the officers and managers of the American Sunday School Union greatly desire to see exercised over their schools by every minister of the Lord Jesus Christ; they feel as if this was the right province and duty of ministers, and they have often mourned over the distance which has seemed to separate the chief labourers in the vineyard foom those whose design, responsibility, and success are so nearly allied to their own. Others may perform the laborious parts of the service, but it belongs to you, and it behoves you, to inspect these schools, and see that nothing is inculcated which is contrary to sound doctrine, and that no spirit of wild fanaticism is introduced by ignorant zealots. As a watchman on the wall of Zion, you cannot, you must not remain an indifferent spectator of this powerful system. It will go forward whether you lend your assistance or not; but it is your incumbent duty to give it direction, so far as its operation affects those under your care. Why is it that some of you, my brethren, have so little discerned the signs of the times as not to perceive, that a mightier moral engine has not been set in motion for ages? That it affords to the faithful pastor greater facilities for the instruction of his people than any thing before discovered? And is it possible that any of you have paid no serious attention to the progress of Sunday Schools, and have given no effectual aid to their establishment in your parishes? or that having them there, you are contented that they may take their course, and whoever will, may have the superintendence of their instruction? I confess, I do not see how any man having the care of souls, can reconcile it to his conscience, or how he will answer to his Master, if he continues to be indifferent to this important concern. But it is not sufficient that you approve the institution and speak well of it, and give your consent to its introductien into your parish; much more than this is incumbent on you, and *expected* of you. It is a duty, the obligation of which you cannot evade, to give your personal aid and counsel to carry on this important work. Many ministers begin to have their eyes opened to see this business in a far different light from what they formerly did; and beginning to look upon Sunday Schools as the most important auxiliaries to their great work of rescuing immortal souls from everlasting destruction: And I hope the time is at hand, when every clergyman and every church officer, will be found taking an active and a leading part in the affairs of this institution, so far as it is connected with their respective churches.

EVANGELICAL RELIGION.

Distinctive terms are in nothing more important than in Christianity. Every where are found so many who appropriate to themselves this appellative, without ever exemplifying its spirit, so many whose very professions of regard to Christ are nothing more than a sort of sober contempt, so many who vilify Him by denying His proper deity, and so many who smother His truths with legendary rubbish, and so many, who, under an orthodox creed, lead profligate lives,—that there is a most obvious need of discriminating lines, both deep and broad. In estimating the amount of evangelical religion in the world, we are deceived by specious appearances.—We number christians by whole communities, States, and nations, and we talk about christendom and the Christian world, as if the spirit of the Gospel was the ruling principle of nations; and we thus imperceptibly give way to groundless exaggerations.

By calculations which have been made upon authentic data, the whole number of human beings under governments *nominally Christian*, is THREE HUNDRED EIHGTY SEVEN MILLIONS, and SEVEN HUNDRED EIGHTY-SEVEN THOUSAND. If from this amount we deduct 194,184,000 for Roman Catholics and the Greek church, there will remain, 193,624,000 under governments *nominally Protestant*. Of these about 17,000,000 are *German Liberals*, mostly denying the divinity of Christ, the eternity of future punishment, and the inspiration of the Holy Scriptures. The Catholics in England, Ireland, and other protestant States, amount to 10,000,000 more. If we deduct this 27,000,000 from the 193,624,000, we have 166,624,000. From this aggregate, let us subtract the vast number of *unbelievers* in all those countries where Evangelical religion prevails; the whole mass of Unitarians, Universalists and rationalists may also be discounted. To this reduction, add what is perhaps the largest class of all, the immense numbers in all Christian societies who view religion with indifference, and our 166 millions will be subjected to a heavy abatement. The diminution made by this last item will probably cut down the number *nominally friendly* to Evangelical Christianity, to 50 millions in all the world. This is about one sixteenth of the population of the globe. We dare not proceed any further with our estimate in attempting to show how many of those millions who are the outward advocates of Evangelical religion, may possibly be true Christians. Such a speculation would be unwarrantable.

But whilst we decline an attempt so delicate, if not invidious, we may be permitted to follow out one or two of the suggestions which such a statement furnishes.—And if such be the comparatively limited prevalence of *Evangelical religion*, how closely should stand together all those whose views coincide on this point? They have enemies enough to break their ranks without voluntary defections against each other. They are sufficiently weak, without those mutual wounds which they too often inflict. To maintain the contest against the enemies of truth, will give them work enough, without the unholy enterprise of demolishing each other. To brace their tottering ranks by reciprocal encouragements, to cement their imperfect union by the charities of the Gospel, to suppress their jealousies, and to merge the spirit of ambitious competition in the streams of common goodness and benevolence, will be a work in much better accordance with their destiny, than the dealing out of mutual censures and anathemas. The time has arrived when Evangelical Christians should pity one another, should be kind and courteous, should use all reasonable efforts to strengthen the cords which sustain their common integrity.

We should study to be thankful for the progressive extension of Gospel principles. Although so great a portion of land *remaineth to be possessed*, yet we have reason to exult in the conquest of so large a territory as that over which the true light shineth. The language which we speak, is now the principal medium of christian truth and feeling to the whole earth. The spirit and enterprise of the independent powerful nations, is now carrying the English language to the shores of every sea. "Almost apart, therefore, from missionary labour, the spread of this language ensures the spread of the religion of the Bible. The doctrine is entwined with the language, and can hardly be disjoined.—It is true that infidelity holds still its ground in the United States, as in Europe, and there, as in Europe, keeps company with whatever is debauched, sordid, oppressive, reckless, ruffian-like. But at the same time Christianity has gained, rather than lost ground, and shows itself there in a style of as much fervor and zeal, as in England; and perhaps even has the advantage in these respects. Wherever on that continent good order and intelligence are spreading, there also the religion of the Bible spreads. And if it be probable that the English language will in a century pervade its deserts, all appearances favor the belief that the edifices of christian worship will bless every landscape of the present wilderness."—*Col. Star.*

For the Western Luminary.

THE UNITY OF THE CHURCH.

LETTER VI.

To all those who believe in the parity of the Clergy.

Dear Brethren,

From our previous principles we make this second deduction:

That the church of God is to be considered as a great confederate community, and that all ecclesiastical power is ultimately in the people composing the church. With an attempt to prove these propositions we shall close our letters.

If the church, taken collectively, be not one grand confederate community, in which the voice of the humblest member is to be heard either in person, or by his chosen representative; what is it? An ecclesiastical monarchy in the person of a Bishop, possessing power that cannot be negatived or controlled. One of these it must be. And the whole church at this moment, in her fractional parts, presents the one or the other of these forms.

In all such associattons as the church there must of necessity be laws. *general* and *special*. Interests, *general* and *special*. And penalties *general* and *special*. General laws God has enacted, specialties he, we believe, has left to men's enactments.

The general law or constitution is, that the church is to be governed, but whether that government is to be administered by the members personally, or by their chosen and constituted representatives, he has left to men to choose. The general interests are the glory of God and the salvation of the world, the special interests are the salvation of every man's own soul, and the souls of his family and immediate friends, and these grand objects every member of the church is bound to promote. The general penalties are excision from the church, and delivering "unto Satan for the destruction of ihe flesh." The specialty is, whether this correction shall be administered by a single individual whom power and prejudice may corrupt, or by the church.

Now I put it to every man's conscience, especially to the conscience of every American: Is it proper that such a holy and complicated concern, embracing "the life that now is, and that which is to come," should be committed to the uncontrolled will of one individual, or College of individuals, over whose doings, the great mass of the persons concerned has no control? Not only so. Is it proper that a house of Bishops should be created, who possess an uncontrolled *negative* on all the doings and measures of the laity? We shall presently attempt to show, what was the practice of the Apostles in such cases. In the mean time let any unprejudiced person read the life of the Saviour, and his commands to his disciples, and say; is the deposit of *uncontrolled power*, in the hand of any individual or set of individuals, distinct from the church itself, conformable to the genius and spirit of Christ's religion? Let us take one example out of many that might be given Mat. xx. 25. "Ye know that the princes of the gentiles, exercise dominion over them, and they that are great exercise authority npon them; but it shall not be so among you, but whosoever will be great among you, let him be your minister," (diakonos) deacon, that is the lowest office in the church. "And whosoever will be chief among, you let him be your servant," (doulos) that is the lowest office in common life. If any thing be taught in this passage, by our Lord, it is that the spirit of his disciples should be different from the spirit of the men of the world, and consequently the government of his church is not to be administered as the governments of the world are. It ought to be founded, in humility, equality and brotherly love. Now if the above injunction of our Saviour be considered as applicable not only to the Apostles, but to all succeding ministers of the Gospel, then the parity of the clergy is established and episcopacy is at an end. But whosoever supposes that the injunction was only intended for the Apostles, and their successors, (the Bishops) must find two things in it, viz: an equality among *Bishops*, (and we read of Archbishops) and a tacit consent on the part of our Lord, that the ordinary clergy and the people at large, may be governed as the princes of the gentiles govern, exercising *absolute authority* over their subjects.

My great object in writing these letters has been to promote the Unity of the church. For this I hope I can humbly appeal to God. I am convinced that all the evangelical churches are *one*, and ought to labor together as disciples of one *common Lord*. For this reason I should be very unwilling to misrepresent the Episcopal form of church government; as also because in that church I have the honour to number some of the dearest friends I have on earth, both among the clergy and laity. But I am compelled to say that the spirit of the government of that church seems to me to be, *absolute and uncontrolled power lodged in the hands of the Bishops*. In the government of the church, the people seem to have nothing left them but *submission*. Let us make a few extracts. Art. 3. of the Coustitution of the protestant Episcopal church in the United States of America.

"The Bishops of this church, when there shall be three or more, shall, when general conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the house of deputies, composed of clergy and laity; and when any proposed act, shall have passed the house of deputies, the same shall be transmitted to the house of Bishops, who shall have a *negative thereupon*". If the possession of an *uncontrolled negative*, over the wishes of the people, is not *absolute power*, I know not what is.

If there be any thing in the government of the Episcopal Church in the United States which has at all the appearance of being popular, it is what is called "a council of advice, which council is appointed by the convention of the State or diocess. Canon 24. "They," (viz the council of advice) "shall be summoned on the requisition of the Bishop, when ever he shall *wish for their advice*."

It does not appear upon the face of the record in what way this diocesan convention, whioh gives birth to this "committee of advice," is raised. If it be appointed by the general convention, it is no more than a creature of the Bishop, for on that convention he has his *negative*. If it be appointed by the people, the Bishop is not bound to attend to the will of the people, expressed by their committee, for it is only a "*council of advice*." So that the Bishop, in his diocess is as absolute as a sovereign prince. He exercises absolute authority not only over the people, but over all his clergy. I suppose it will not be denyed that absolute authority is the ultimate element of Episcopacy as it respects church government. Now if this be conformable to Apostolic practice it is right, if not, it is wrong and ought not to prevail. Let us examine this matter.

Our principles are, that God has constituted a church upon earth—That one part of that constitution is, that the church should be governed—That he has left it to men and circumstances to decide, whether the church shall be governed by ihe voice of each member in person, or by their chosen representatives—That there is no foundation in the Bible for any other forms of church government. The proposition that we feel ourselves bound to establish is, *That the government of the church is popular*.

The first passage we shall adduce is that in Acts i. 15. "In those days Peter stood up in the midst of the disciples and said (the number of the names together were about one hundred and twenty." The cause of this assembly, was to make choice of one to fillthe place of Judas, who betrayed the Lord. verse 23. "And they" (who? certainly no other than the hundred and twenty mentioned in the 15th verse)"appointed two, Joseph called Barsabas, and Mathias." As if to make it certain that this was a popular election or choice, so equally were the multitude divided in their opinions, that it became necessary to appeal to God by lot. Now if this were an episcopal affair, in which the Apostles only gave their vote why mention the hundred and twenty. The choosing of the two, and the giving forth the lot were certainly two different things, the people acted in the one case. God determined in the other. Here the first judicial act of the church was certainly popular not episcopal.

Acts vi. 2. "Then the twelve called the *multitude* of the disciples unto them." &c. This calling of the multitude together, was for the purpose of choosing persons to perform certain important offices in the church. It is no part of our business at present to inquire, to what office these seven men were appointed, and consecrated by the laying on of hands and prayer. Suffice it for our present purpose to say that Stephen, one of them, is presently found preaching, and suffering martyrdom. All that we mean to establish, and this the passage fully does, is, that the Apostles, in this selection took no authority upon themselves, but called "the multitude together." The authority to consecrate, was derived from the people, the consecration only was performed by the Apostles. Therefore the government of the church in Apostolic times, was not episcopal bnt popular.

Acts 15. In this chapter we have an account of a most important affair respecting circumcision, about which the apostles "Paul and Barnabas had no small dissention and disputation with them." Instead of deciding this important point of church government, by Episcopal authority. "They determined;" who determined? the church; "that Paul and Barnabas, *and certain other of them* should go up to Jerusalem" &c. and after a solemn public deliberation, we are furnished with the result, verse 22d "and it pleased the apostle and elders, *with the whole church* to send chosen men &c. verse 23d "and they wrote letters by them after this manner; the apostles and elders *and brethren*," &c. In tho whole of this important affair, there is nothing like the assumption of uncontrolled power, as in modern episcopacy; "*The whole church—and the brethren*," have their propar parts in all the decisions, and *they* send the result of their deliberations, "by chosen men of their own company," that is men chosen by all the company of the disciples. Therefore the government of the church in apostolic days was popular not episcopal.

We presently find Paul and Barnabas and their *delegated associates* at Antioch. When there, do they deliver the important epistle, sent by the church at Jerusalem, to the Bishop of that city; to be by him laid before a "*council of advice?*" No. "And they came to Antioch, and when they had gathered the *multitude* together, they delivered the epistle." "And when they" (the multitude) "had read it, they rejoiced for the consolation," &c. We can recognize any thing here rather than episcopacy.

Again. Paul writing to the church of Corinth in his first epistle, to the Cor. speaking of a member of the church who had been guilty of a great crime, says [Cor. 5. 5.] "In the name of our Lord Jesus Christ, *when ye are gathered together*," do so and so. Act as a Diocesan Convention; or a council of *advice?* or as a Bishop whose will cannot be *negatived?* No. Act as the church of Corinth, "*When ye are gathered together*,—deliver such a one unto satan for the destruction of the flesh?" Thus the church is authorized to exercise the highest power of discipline.

We think we have abundantly shown that in the above cases there is no foundation either in the acts or directions of the apostles, for investing any individual, (except where miraculous power is to be exerted) with uncontrolled authority.

I am asked what am I to do with the Fathers as it respects church government. I reply I have nothing to do with them when they contradict such plain facts as these we have cited above. Besides every body knows that there are authorities among the fathers on both sides of the question. Ishall not say on which side the balance of evidence falls. Most likely upon the popular side, and against episcopacy. But I will say if the fathers were liable to err at all, and no one will say they were infallible, there is no subject within the range of christian error, in which they were so likely to go astray, as a leaning to episcopacy. For two reasons. The example of the high priesthood among the Jews, and the known love of the human heart for *power*. Hence Popery with all its horrors.

The ultimate element of the Romish church, is the infallibility of the Pope and the investment of him with power not to be negatived is but the declaration of that infallibility. I am sorry to be compelled to say it, and so soon as I shall be convinced I am wrong I will publicly retract, but it does appear to me, from carefully reading the constitution and canons of the Episcopal church in the United States, that the *uncontrolable power* of the Bishop is the ultimity in that church as to government. And it does appear to me that investment of any individual with absolute power, amounts to a declaration of his infallibility.

I may be asked if the government of the church be popular, as I have endeavoured to make out, why am I a Presbyterian. This subject is not now under consideration. Suffice it to say that the radical principles of Presbyterian church government, and discipline are;—"That the several different congregations of believers, taken collectively, constitute one church of Christ, called emphatically *the church;*—that a larger part of the church or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—That in like manner, a representation of the whole, should govern and determine, in regard to every part, and to all the parts united; that is, that a *majority shall govern*." Where this last principle prevails, there is liberty. Its absence is despotism, whether in church or state.

Whether the government of the church be Presbyterian, Congregational, or Episcopalian, I still go for the unity of the church. Because I believe government not to be essential.

It will not do to conceal or deny it, that a portion of the Episcopalian church has attempted to break that unity; by declaring that *they* have the only properly ordained ministry upon earth (except it be indeed the Roman Catholics)—That *they* have no brethren in the church, except by courtesy—That *they* are the only "unspotted bride of the lamb"—That *they* cannot receive the sacrament from the hands of any man except he be episcopally ordained—That power is not vested by Christ in the church, but in the clergy—That the Bible ought not to be circulated among the common people without the prayer-book.

Nor will it do to deny that there is, indeed, such a distinction in the Episcopal church as *high* and *low* churchmen. This distinction, I imagine has prevailed for two centuries; and manifested itself in all its power, in the late election of an assistant Bishop to the venerable and truly excellent Bishop White; and the attempt to elect a successor to the venerable Bishop Kemp of Maryland. Charity would cover up these things if she could. She will claim the privilege of weeping over them. But we are also called to rejoice. Whose heart does not gladden when he reads the history of the Episcopal church in England and Ireland, and America, for the last thirty years? Who will not bless the church of which Boudinot and Wallace, the fathers of the American Bible Society were members. And who does not feel stronger, when in the halls of New York, consecrated to the evangelizing the world, he takes the hand of such a man as the Rev. Dr. Milner, and finds him sustained by such young men as M'Elvain, Ridgley and Marshall. Low churchmen have many such helpers.

And who will not help when the voice of Providence and Prophecy, and the perishing millions of our world, and the kindling sympathies of too long seperated christians, all combine, all conspire to throw good men together in their glorious effort to place the crown of the world upon the Saviour's head. I have not many years longer to live in the world, but I hope to live long enough to see the walls that have too long kept brethren in Christ apart, crumble to dust; and to see the Unity of the church commensurate with the love of Christ.

Yours in the bonds of our common Lord,

JAMES BLYTHE.

THE BREAD OF LIFE.

"Mother," said little George, "what does Christ mean, when he says; 'I am the bread of life?' I never could understand this text."

"I am glad, my son," answered Mrs. Selwyn, "that you feel interested enough about what you read in the Bible, to wish to understand its meaning, and this is a very important and delightful text. The meaning of it is this: Christ is the bread on which our souls must feed, in order that they may live and be happy. That is, unless we trust in him and love him, our souls will die for ever, just as our bodies would die if we had no food to eat."

"But, mother, you say that we must love Christ that we may be happy; now I know a great many boys who are lively and full of play, and never seem unhappy, who, I am sure, do not love the Saviour, for they take his name in vain, and often play on the Sabbath."

"They may appear happy George, but depend upon it they are not. It is certainly true, that their souls are dying for want of food, though what makes it still more sad they know it not. You recollect going to see your little cousin William, when he was dying in a consumption. You know he thought he was not sick at all; was not willing to take any medicine, and told you when you left him, that he thought he should be able to prevail on his mother to let him come and see you the next day, and that very day he died! Just so it is with those wicked boys you speak of; they will not believe that their souls are perishing without Christ. But suppose God would remove them from this world, what do you suppose would be their feelings? Would they not be convinced then that they had nothing to make them happy? Christ alone my dear boy, can make us happy in this world, and in the world to come; but if we will not serve him and love him here, he will leave our souls hungry and dying forever."—

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 30, 1829.

TO CORRESPONDENTS.

An "Extract of a letter from a Youth to an older brother," is unavoidably defered till next week.

"No Catholick" shall appear next week.

"Paul" is received. We have some doubts at to the propriety of using that kind of composition in regard to the sacred Scriptures. However, we have not determined to exclude it, and have it still under consideration.

"A Layman" shall appear as early as possible.

TAKE HEED HOW YE HEAR.

TAKE HEED WHAT YE HEAR.

We are generally inclined to pity rather than censure persons, who fall asleep in church. Many excuses occur to our minds for them. Perhaps they have been deprived of their usual rest by waiting on the sick.—They are accustomed to an active life. Cessation from toil induces drowsiness. The stillness of the church, the gravity of the sermon, and the solemnity of all the exercises tend to repress the livelier thoughts and feelings, compose the mind to rest, and prepare it to be overcome by the sweet influences of sleep. Some persons are constitutionally lethargic. But in our apologies for church-sleepers we must make a distinction between habitual and occasional sleepers, between those, who adjust their position and make their calculation for a nap, and those, who fight and struggle and watch against the sly and insidious attacks of Somnus. The former generally receive what they deserve, the silent condemnation of every other individual in the assembly. For the benefit of the latter we have in some former papers suggested some helps against a wandering or a drowsy state of mind. If the mind can be engaged and interested in the exercises, there is no danger of suffering from sleep. This, therefore, should be a primary object with every one inclined to sleep in meeting, to get his mind wrought into a state of deep and absorbing interest in the sermon and other exercises. Precautions also should be used against sleeping in church. Take your usual quan ity of rest and sleep Saturday night, and eat light meals before going to church, especially dine sparingly and on plain food. Without extending our remarks on this subject we present our readers with an extract from the Visitor & Telegraph on the same topic.

SLEEPING IN CHURCH.

It appears somewhat surprizing, that in this refined age, so indecorous a practice as that of sleeping in church, should be at all tolerated. Were any individual, accustomed to the higher classes of society to fall asleep in the social circle, it would be at the imminent risk of losing his reputation for politeness.—His disregard of those around him would be taken as an insult by every one present, and the larger and more august of the assemblage, the greater would be the of fence given.

Now let us apply these remarks to the subject in hand; and more particularly would I address myself to those professors of religion who sometimes suffer themselves to be overcome by sleep during the hours of service.—Your professed object in going to the house of God, is to pay your adoration to that Great Being who brought you into existence; who has since been your constant support, and on whom you are entirely dependent for life, for health and for every blessing which you enjoy. In falling asleep, therefore, in church, you not only display a want of regard for the congregation assembled, but you are also guilty of a serious offence against Him, whom you have professedly come to worship. But although you are unable to deny the charge made against you, yet you may probably be ready to offer some excuse for this breach of decorum, (to give it no harsher a name.)—Let us examine then, with candour, a few of those excuses with which you lull your conscience to rest.

Do you say that you are unacustomed to sit long in one position, and that when compelled to do so, you are unable to resist the inclination to sleep! Were you never at any place of amusement where you sat for hours together without feeling the least disposition to sleep. If so, then this excuse will avail you nothing—it is not confinement which puts you to sleep. Do you say that you could sit a reasonable length of time without going to sleep, but that the sermons are sometimes of so immoderate a length, that you find it impossible to hold out until the end? It must be confessed that some ministers do display a "zeal without knowledge" in keeping their congregations too long confined; but it is to be feared that the majority of "sleepers" begin to doze, almost as soon as the sermon commences. The plea then, is unavailing.

If, therefore, neither of the above causes is sufficient to accunt for the phenomenon (not very uncommon) of a christian professor dozing away the hours which should be devoted to the service of the living God,—we would ask again: Is it because the sermon is too dull? This we beleive, is the reason why so many are found sleeping in church,—why such numbers derive so little benefit from their attendance at the house of God.—The sermon is too dull, and not the sermon only, but all the servises of the sanctuary! Christian professor—is it not a slander on the holy religion which you profess that the services connected with it are so devoid of interest, that you cannot spend one hour in attendance upon them without falling asleep! How can you conscientiously urge upon another the duty of regularly attending church, when you yourself derive so little benefit from such attendance? What arguments can you bring forward in support of this duty! Sleeping professor! depend upon it—it is high time for you to awake out of sleep;—to examine anew your heart before God, and to see whether all be right there. Did you feel as you ought, the services of the sanctuary would not appear so dull and uninteresting to you;—you would not attend upon them with such listlessness and unconcern;—your pastor's heart would not be so often pained with the reflection that he is "labouring in vain; spending his time and strength for nought."

Examine yourself, then, with candonr Be not afraid of making the discovery that you have been long living in the neglect of your duty: only resolve that when you do discover your errors, you will endeavour to amend.—Strive to live nearer to God than you have hitherto done—then will you feel it a delight to go to the house of the Lord to meet with his saints there;—then will you look forward with pleasure to each approaching Sabbath, because it brings with it the return of this privilege;—then can you exclaim with the pious Psalmist, "I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness." Y. C.

UNION OF CHURCH AND STATE ATTEMPTED.

This absurd and malicious accusation is still repeated by those religionists who seek to secure popular favour by exciting popular prejudice against others. That this kind of political slang and abuse should be resorted to by the leaders of religious sects is greatly to be deplored. To every intelligent person this charge *is known to be perfectly groundless as well as absurd in the extreme*. No evidence of it is ever given, which would not as well prove that every denomination in the United States is seeking the same thing and is foolish enough to suppose that it is practicable. We have forborne to notice this slander as being too barefacedly false & foolish to be persisted in or to have have influence with any. It is a good principle for societies of men as well as for individuals to practice upon—to endeavour to establish their own reputation by their correct sentiments and good deeds, and not by attempting to depreciate the character of others by false accusations. The first method is honest and generally successful. The last is resorted to only by the desperate and unprincipled.

The following extract from an article in the New-York Baptist Repository, evinces the editor's good sense and honest regard to truth, and to the general welfare of the Redeemer's kingdom upon earth.

"In the last number of the Baptist Herald, published at Brunswick, (Maine) we notice a sweeping *Resolve*, purporting to have been unanimoosly adopted by the first Baptist Society in Portsmouth, N. H at their annual meeting, held on the 10th day of August last.

After deprecating the association of *civil* and *ecclesiastical* power, or the union of *Church and State*, the *Resolve* proceeds to denounce "the clergy of the United States," for the "vast sums of money which they have drawn from the hard earnings of the industrious poor, as well as from the coffers of the affluent, for the purpose of promoting such a union."

Bible, Missionary, and Tract Societies, together with Sabbath Schools, are, in the language of the *Resolve*, neither less nor more than "the work of an aspiring priesthood, aiming at the very annihilation of our *civil* and *religious* rights"—and the hackneyed remarks of Dr. Ely, about Orthodox Presidents, Secretaries, and Senators, &c. in his 4th of July discourse, two years ago, are adduced as an alarming proof of the correctness of this mighty discovery.

The editor of the Herald triumphantly inserts this *Resolve* under his editorial head, and *hieroglyphically* supports it with *both hands* as a precious memorial of "opposition" to what he denominates the "plans" of his "popular brethren." Now if our friend of the Herald knows any popular brethren, or an aspiring priesthood, whose plans are intended to annihilate our civil and religious rights we wish him much success in opposing them; but in the mean time, we think it due to the *Baptist* Society in Portsmouth, N. H. that the editor of the Herald should be taught (to use his own words,) "how easy it is to be mistaken!" and that he is requested to inform his readers, at a convenient opportunity, that the only Society in Portsmouth, acknowledged by the Baptists, never adopted such a *Resolve* as he has published to their account.

The body of people with whom the Baptist Herald has, on the present occasion, identified its character and influence, in opposing the benevolent dissemination of bible knowledge, are the remains of a heterogenous company, collected in Portsmouth some twenty years ago, by the noisy zeal of one *Elias Smith*, a man of notorious memory, in New-England, for his sarcastic and alternate opposition to every truth dear in the estimation of sinners saved by grace. It is altogether probable, that the adherents of this man may have at some period, assumed in law, the name of Baptists, or the "First Baptist Society;" for Smith himself professed at one time to be in fellowship with the regular Calvinistic Baptists, and he afterwards boasted of his having *imposed* upon Messrs. Baldwin and Stillman, then Baptist ministers in Boston, Mass. But suffice it to say, at present, for the informa-

ion of the Herald, that the society to whos pompous resolutions its columns have bee recently and boastingly lent, are *avowed Unitarians*—and we are sorry to perceive, tha the editor considers himself so much at home in such company."

SYNOD OF KENTUCKY.

The Synod of Kentucky will meet in Paris on the 14th of October next. A correspondent remarks that the Spirit of God for several years has been with that body of ministers to bless them, and their labours among the people in the places, where they have met. He also proposes that all the churches under the care of this Synod should lift up their hearts to God in prayer for his presence and blessing with his ministers in their approaching meeting. We hope the request will not be forgotten.

The Board of Directors of the Theological Seminary of the Centre College of Kentucky will hold its next semi-annual meeting on Tuesday the 13th of Oct. next, the day before the meeting of Synod.

The Transylvania Presbytery will meet in Lancaster, on Thursday the 8th of October *the* next.

A class of patriots in North-Carolina oppose the cause of Bible Societies and charge the American Bible Society *with buying up all the Bible type in our country, an monopolizing sale of the Scriptures!!!*

FOR THE WESTERN LUMINARY.

SHELBY COUNTY BIBLE SOCIETY.

Seventh annual meeting at the Presbyterian Church in Shelbyville, Ky. on Monday the 7th day of September, 1829.

JOSEPH VENABLE, Pres't.

The Managers produced their 7th annual report, which was read, approved and received, and a copy thereof ordered to be forwarded to the parent Institution; which is as follows, to wit:

"SEVENTH ANNUAL REPORT,
OF THE SHELBY COUNTY BIBLE SOCIETY,
AUXILIARY TO THE AMERICAN BIBLE SOCIETY."

Your Managers in making their annual report of the opperations of the Society, are gratified in being able to state, that during the past year they have had it in their power to use more efficient measures for the accomplishment of the object of the society, than had been before employed; and that their efforts have been more successful. Two years ago, a resolution was passed in the society to supply within one year all the families in Shelby County that were destitute of the Bible: but you are aware, that though considerable efforts were made to accomplish that work, your managers were able to do, comparatively, but little towards it. The course pursued was to appoint a number of the members of that board to distribute Bibles in different sections of the county. But it was found, that for the want of system, this method must either prove inefficient or very much protract the business. Your Managers therefore, at the commencement of the pressent year thought the most effectual, and indeed the only way in which the work could be done, was to employ agents, who would devote their time to the work until it was accomplished—and to compensate them for their services. They accordingly employed three agents, to whom different sections of the county were assigned, and who were directed to search out and supply all the destitute in the county, requiring those who were able, to purchase the Bibles, and those who were not able to purchase were to receive them gratuitiously. We are gratified now in being able to state, that the work has been accomplished, and that so far as we have been able to assertain, every family in Shelby county has been supplied with a copy of the *Scriptures*, with the exception of a very small numeer who would not accept the kind offering. The whole number of Bibles issued during the year is 677 and 834 Testaments; of which number 134 Bibles and 6 Testaments were sold at reduced prices, and 81 Bibles and 27 Testataments were given gratuitiously. The number distributed by the agency of this society, from its organization to the commencement of the present year was 585 Bibles and 910 Testaments—to which add the issues of the present year, and the whole number distributed by the society since the commencement of its operations is 1262 Bibles and 1244 Testaments. At the commencement of the present year the society had in possession 351 Bibles and 178 Testaments, and during the year 501 Bibles and 600 Testaments have been purchased from the parent Institution; there are yet remaining on hands 175 Bibles and 444 Testaments.

The following statement, being the Treasurer's report, will exhibit the receipts and disbursements of the society during the year.

Cash on hand Sept. 1828 - - - -	$31	63	1-4
Do. received for sale of books, from Sept. 1828 until Sept. 1829	152	67	1-2
Do, rec'd from female Auxiliary society, same time	80	45	
Do. rec. from subscribers same time	61	43	3-4
Cr.	326	19	1-2
By cash paid sundry persons, being carriage on transportation and distributing books, remittances to Parent Society, &c.	338	00	
Take off for debitts	326	19	1-2
Balance due Samuel Harbison Treasurer, this 7th Sept. 1829	11	80	1-2

From this report you perceive that the treasury is exhausted, while we are yet considerably in debt to the parent institution. There is now due that institution, for books received $225 25 cents. That society has requested that an effort be made to pay the amount as soon as possible, as their engagements will require all the money they can command. We hope the members of this society will not shrink from this work in which we have been thus far prospered; but as a little more effort will complete it we hope and believe that instead of shrinking from such a task, they will be encouraged by success, and go forward with renewed spirit and zeal until the work is done. And we hope that the Shelby county Bible Society will not consider itself as having done its duty and complet- ed its work when it has supplied its own county, when there are yet thonsands around us, destitute and perishing for lack of knowledge.

The American Bible Society at its last annual meeting, passed a resolution to supply every family in the United States with the Bible within two years. The relation which we sustain to that society, and the circumstances in which we are placed, call upon us for our aid in accomplishing this glorious work; and it rests with us to say, whether we will unite and co-operate with them in this glorious enterprize, or whether we will suffer it to be accomplished without our aid. It rests with us to say what we will do, and in what manner. There are counties around us that need our assistance; and we would do well to follow the example of our neighbors—Jefferson county Bible Society has agreed to supply Oldham and Bullitt counties.

The society then adopted the following resolutions.

On motion of Herbert C. Thompson agent for the Parent Institution, *Resolved*, That the citizens of this county be requested to co-operate with this society by organizing branches in the various congregations throughout the county.

Resolved, That it be recommended to parents to introduce the Bible into the hands of their children to be read as one of the school books in all the schools throughout this county.

By order of the society.

RIDGLEY GREATHOUSE, *Rec. Sec.*

MISSIONARY INTELLIGENCE,

By the last number of the Missionary Herald—abridged.

BOMBAY.

Mr. Stone writes in his private journal under date of Aug. 18th, 1828, that he visited in company with Mrs. Graves three schools, one boys' and two girls' schools. The female schools appear very interesting. Some of the girls can read with considerably fluency in the Mahratta Testament, can write and read the ten commandments and our catechism. Their writing is executed with great accuracy and neatness. I wish the ladies in America could witness the progress of these pagan girls in christian knowledge. Thousands of heathen girls, who are now growing up in pagan superstition, might be brought into our schools, had we only the *means* for multiplying them.

Effects of the Mission Schools.

Sept. 5. Visited Maragon schools. Returning home through a thickly settled quarter of the town, was applied to by two lads for books, who I found could read fluently, having been scholars in the Mission school. Gave each of them a Testament and tracts. While the lads were reading one of the Gospels several natives gathered around and listened. Excepting these lads there was not another person present, who could read. In almost every excursion among the natives I find the good effects of our mission schools. Sabbath, 7. About forty girls, belonging to our native female schools, attended the morning service at the chapel. Immediately after the service they came to my house to read in the Testament and receive Christian instruction. Not long since parents would not consent to have their daughters receive instruction at the chapel or at our houses. Now they seem much pleased with it.

CEYLON.

Mr. Spaulding under date of Jan. 1. 1829 gives an interesting account of the preparatory school, which consists of about 100 pupils.

The state of morals in the school is pretty good. Five or six give more or less evidence of a change of heart.

"There is one circumstance connected with the school, which deserves notice, as it is a pretty good index to the progress of a change in the views of the people. In the beginning of October last, notice was given at our several stations, that on the 9th, boys would be admitted to the preparatory school. Though it rained, there were about 200 children brought, and many of them the sons of head men, who, even six years ago, would have thought themselves and families disgraced forever, by residing in our families for a day. That we might preserve order, we desired the parents to sit down, in the middle of the church, while their children stood in a circle around them. All was in vain, however; for as soon as we began to select, every parent was up, and each thrusting his boy forward, said, "Take this, take this," with as many reasons and entreaties as could be urged. How different this from the time when no one could be persuaded, even by rewards, to live or eat on our premises.

There are, at present, four persons, viz. Charles Hodge, Azel Backus, Cyrus Kingsbury, and Paramanty, whose constant employment is, to read and distribute tracts, and portions ot the sacred Scriptures, among the people. They go two and two, from house to house, visiting all in one village, before they pass on to another. In this way, all hear more or less of the Gospel, and there is reason to hope, that the bread of life, thus cast out upon the waters, will be found after many days.

In closing my remarks, I would say that the great thing to be desired at present, is the descent of the Holy Spirit.

Oodooville Station in Ceylon.

By Mr. Winslow's journal it appears that he held an examination of the schools at this station on Dec. 19, 1828. More than 700 boys and girls belong to the schools, nearly all of whom were present in the church. Great progress is made by them in reading. On the 21st he preached to an attentive assembly. There were present 150 girls, including the school, 316 boys, 35 beggars, and about 60 others, men and women, most of them respectable natives, including school-masters and others connected with their station.

"There are and must be many trials, connected with the training up of children taken from heathen parents, and in the midst of a heathen population; but it is a pleasing circumstance, and should be mentioned with gratitude, that *none of the girls from this school have fallen into immorality, and none of those who have united themselves with the church, have openly and greatly dishonored their profession. Betsey Pomeroy, Harriet Newell, Fanny Hall,* and *Elizabeth Worcester*, have been married to professed followers of the Lord Jesus; and are in circumstances as favorable to happiness and usefulness as could be reasonably anticipated. The prejudices of forming marriage connexions between families of different rank, or those not already in some way allied to each other, present a great barrier to the union of girls of the school with the young men from the seminary; but gradually, as the latter see more of the advantages of female education, and the importance of having pious partners, these barriers will be overcome; and a new scene of domestic order, peace, and happiness, will be seen in native Christian families, here and there, and in many places, blessing heathenish neighborhoods by their good example. Then a new race of children will be brought forward, under more entire Christian influence—of children taught by enlightened and pious mothers to lisp the name of Jesus, and early bow the knee to God; and the principles of entire renovation will be infused into the first elements of society; and continue to operate until this shall have become a Christian people.

SANDWICH ISLANDS.

In September last Messrs Andrews and Green performed a tour arouud the island Morokai. In visiting the schools they examined 1030 scholars. Nearly all of them could read. The teachers are thorough, active and enterprising young men. Their schools appeared admirably. The people appeared better than they expected to find them. The whole population of the island is 5000. *One fifth* of the whole number are receiving instruction in Christian schools. And yet there has been no missionary stationed there. All that has been effected in this way has been done through the instrumentality of native teachers, who themselves eight years ago were heathen. What hath God wrought!

(To be continued.)

FOREIGN NEWS.

By arrivals at New York Paris papers have been received to the 31st of July, and London papers to the 7th of August.

Accounts from the seat of war, state that Varna has been evacuated by the Russians, on account of the plague, which was also raging at Odessa.

PRUSSIAN MISSION TO CONSTANTINOPLE.—The Augsburg Gazette contains the following letter from Berlin, dated July 19:—"It appears that the mission to constantinople, undertaken by the Baron de Muffling, is the result of a request made by the Russian Cabinet, the Emperor meaning thus to prove that he does not cherish any plans of ambition or conquest. The propositions to be made have for their basis the conditions at first laid down, viz: the inviolability of the Treaty of Ackermann, and liberty of navigation in the Black Sea, without insisting on the demolition of the Castle of the Dardanelles. The Emperor, however, appears determined to retain the fortress conquered in Asia. As to Greece, the magnanimous policy of the Autocrat will not be departed from: he will insist on its obtaining that extent of territory without which there is no independence for that state; that is to say, the line of frontier from Volo to Arta, so that it shall include not only Athens, but also a large portion of Thessaly."

The Aviso de la Mediterranee announces, after a letter from Corfu, that a rumor prevailed in that island, of the Greek Admiral Miaulis having been appointed President of the National Assembly of Greeks, and Tombasis having been nominated his successor in the command of the Hellas.

A St. Petersburgh paper of July 14th, says:—"Prince Madatow has already passed the Balkan, and issned a proclamatioh, in which he promises that private property shall be respected. The inhabitants bring ample supplies of provisions, and live oxen to our troops, for which they receive payment in ready money. Count Diebtsch is waiting for the arrival of a caravan with camels to pass the Balkan with the main army. General Krassowsky is to invest Shumla.

Accounts from Constantinople to the 7th of July state that the Turkish camp at Adrianople was broken up, and the troops were on their march to reinforce the Grand Vizier at Schoumla. It was confidently believed that the Sultan would place himself at their head. An account of the recent defeat of the Grand Vizier had been published in Constantinople, but produced no sensation. The most extraordinary efforts were made to oppose with energy the further advance of the enemy.

The Greeks it appears by the French papers, obtained such advantages in Lividia in the latter end of June, that the military chiefs had determined to attack the Island of Negropont. It is thought that the English cruisers will oppose the execution of the design; but it is equally believed that the Greek Government will do its utmost to extend its frontiers on the continent of the Gulfs of Arta and Volo, and to add to their state the Island of Negropont.

MEXICO.—Spain is still making a vain attempt to reduce Mexico to her subjection.—Four or five thousand men have been landed near Tampico, which place they have taken. But spirited efforts are making in all directions to attack them, and it is believed that they will soon be expelled from the country.

MISCELLANEOUS ITEMS.

The Vermont Chronicle says that within a few weeks the state of feeling has become decidedly favourable to religion among the convicts in the state Prison. A considerrble number profess to have become penitent.—All are formed into a Bible class, and most of them appear interested in its exercises.—A spirit of order, obedience, and industry pervades the institution.

The Secretary of the Navy, with the approbation of the President, has ordered a full suit of sails to be made for the sloop of war Peacock, now fitting for sea, of cotton canvass. The experiments which have been instituted hitherto, support the opinion that it is not ot all inferior to that made of hemp.

There are now, it is estimated, about 200 lyceums established, and in successful operation in various parts of the United States.—Mr. Josiah Holbrook, now of New-York, is the founder of these highly valuable institutions.

Mr. Rall, of Columbia, S. C. is said to have invented a Microscope which magnifies objects 6,000,000 times their natural size.

Meeting of the Congress of Greece.—Count Capodistrias, President of Greece, had issued a Proclamation convoking the National Congress at Argos on the 13th Jul

The British Government has placed the Free Blacks of St. Lucia, on the same footing as Free Whites

Commencement in Yale College took place on the 9th inst. The degree of A. B. was conferred in course on 74 young men; the degree of Master of Arts on 40, alumni of the College.

Williams College: Commencement was held on the 2d inst. Graduates 20.

OBITUARY.

DIED—at his residence in Jessamine County on the 16th inst. Capt. JAMES HOLLOWAY of the revolution, aged 85 years.

In Augusta jail, Maine, on the 28th ult. died Henry M'Gausland, 70, where he had been for thirty five years. In 1793 or 4, his mind was unsettled by a religious frenzy, and he imagined that his sins could only be pardoned by his making some great sacrifice. He says the Lord commanded him to make a burnt offering, and a human sacrifice, and under this delusion he murdered a woman and burned a church in Gardiner, where he resided. He however said there were several other wicked persons whom he was directed to kill, and was therefore imprisoned in a solitary cell, where he has remained ever since, an object of curiosity to hundreds who have visited him, and heard from his lips the oft repeated story of his putting the 'wicked woman to death, and burning the church.' The same singular infatuation which induced him to do the mischief for which he was imprisoned, had possession of his mind to his death, while on every other subject he appeared to be perfectly rational.

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THE next Session of the College Proper will commence the 1st Monday of October, and continue more than five months. The Faculty consists of

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President and Professor of Moral and Intellectual Philosophy and Rhetoric.

THOS. J. MATTHEWS
Morrison Professor of Mathematics and Natural Philosophy.

EPHRAIM SIMONDS A. B.
Tutor of Languages and Principal of the Grammar School.

LOREN ROBBINS A. B.
Tutor of Languages and Evidences of Christianity.

HENRY A. GRISWOLD
Tutor of History, Languages, and Political Economy.

HAMILTON LAPHAM
Assistant Teacher in the Grammar School.

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In Grammar School, for a session 12 50
In College Proper, there is an admission fee of five dollars, payable once. The Grammar School has already recommenced under the most favorable auspices. Board can be obtained in private families at the usual reasonable rates. Youth living within six or eight miles of Lexington, by coming in early in the morning on horseback and returning in the evening, can enjoy all the advantages of the University, and yet board and lodge at home

By order of the Faculty.
EPHRAIM SIMONDS, *Secretary.*
Lexington, Ky. Sept. 10. 1829.—11-3w.

AGENTS FOR THE LUMINARY.

The following gentlemen are respectfully solicited to act as agents, in procuring new subscribers, and receiving payments, for the *Western Luminary*. For terms see last column of the paper.

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Clarksville, Aaron Lewell.
20 Mile Stand, Wm. Ross.

POETRY.

From the New-York Observer.

TO THE BIBLE.

Hail precious gift of Heaven to man,
Unfolding God's eternal plan;
Replete with wisdom and with grace,
To save from death our fallen race.
Thou art a star by mercy given,
To light the sinner's way to Heaven;
Thou art a beacon placed on high,
To warn the mariner of peril nigh,
And bid him shun the dangerous coast,
Where he may be forever lost.
Not the deceitful fire of earth,
Which from the marsh receives its birth,
The weary traveller leads astray,
Into some dreary desert way,
Dances before his cheated sight,
And then goes out in endless night;
But thou, descended from above,
Offspring of truth and child of love,
But thou, bright star, whose glorious ray
Reflects the light of heavenly day,
Through time's long ages shall abide,
Though oft by mists of sin and pride
Obscured, and still to light and heaven
Guide the redeemed, their sins forgiven;
Their souls by grace divine subdued,
With faith and hope and love imbued.
Long as I live be thou my guide,
Nor let me ever turn aside
From virtue's straight and narrow way,
In pleasure's crooked walks to stray.
'Mid the glad scenes of buoyant youth,
Impress my mind with love of truth;
Teach me the tempter's arts to flee,
From sinful passions set me free,
And fix my heart on things above,
Where all is purity and love.
And when by manhood's cares oppress'd,
My burthened spirit cries for rest,
Still all its tumults with thy force,
And bid it in its God rejoice;
Repeat his promises of grace,
Remind it of the resting place
His overflowing love prepares,
For those whom he has made his heirs.
When manhood's vigor all has fled,
And age has bowed my hoary head,
Unstrung my voice, unnerved my arm,
And chilled the blood that's now so warm,
Then may thy comforts cheer my heart,
Thy words a lasting peace impart,
Such as the world can never give
To those who in its pleasures live.
And in the parting hour of life,
And in that last and fearful strife
Which lays my body in the dust,
In thy rich promises I'll trust.
Though round the entrance of the tomb
Death cast a shade of deepest gloom,
Opened by thee, my wondering eyes
Shall see a glorious light arise,
Pierce through its darkness, and disclose
Beyond, a world of sweet repose,
Free from the world's fatiguing cares,
Its open hate, its secret snares;
There shall my soul its being spend,
In purest joys which ne'er shall end;
And when with the angelic band,
I by the throne of God shall stand,
And taste those joys which he alone can give,
And in his full fruition live,
Thou in my memory shalt abide,
As the kind friend, the faithful guide,
That warned me in the dangerous way,
In which I loved from God to stray;
That turned me from the dreadful path,
Where threatening storms of fiercest wrath
Hung over me, and to the rock
Of refuge, where God's chosen flock,
In every clime and every age
Found shelter from the tempest's rage,
Guided my spirit, and at last,
The toils of life forever past,
To the bright realms of endless rest
Led me to be completely blest. A. C. P.

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. V.*

Having described the manner in which the first Indian treaty, after the organization of our present form of government, was negociated by the Cabinet of President Washington, and shown that it was ratified by Senators not inferior to any of their successors, and who were doubtless peculiarly cautious in the first exercise of the treaty-making power, and having ascertained by a minute comparison, that the important articles of the treaty of Holston, executed less than a year afterwards, are a mere transcript of the first treaty, I proceed now to inquire, *What is the meaning of the treaty of Holston?*

The title and preamble were quoted in my last number. The title begins thus: "*A treaty of peace and friendship.*" What is a treaty? It is a compact between Independent communities, each party acting through the medium of its government. No instrument which does not come within this definition, can be sent to the Senate of the United States, to be acted upon as within the scope of the treaty-making power.

If the agents of the United States purchase land for a public object, such a purchase is not a treaty.

If the State of Virginia, on the application of the United States, cedes a piece of land for a navy-yard, or a fort, a compact of this sort is not a treaty. If the State of Georgia cedes to the United States all its claims to territory enough for two large new States, and the United States agree to make compensation therefor, such cession and agreement are not a treaty. Accordingly, such negociations are carried on and completed by virtue of laws of the National and State Legislatures. Of course, compacts of this kind are never called treaties; and the idea of sending them to the Senate of the United States for ratification would be preposterous. One of the confederated States is not an independent community; nor can it make a treaty, either with the nation at large, or with any foreign Power. But the Indian tribes and nations have made treaties with the United States during the last forty years, till the whole number of treaties thus made far exceeds a hundred, every one of which was ratified by the Senate before it became obligatory. Every instance of this kind implies that the Indian communities had governments of their own; that the Indians, thus living in communities, were not subject to the laws of the United States; and that they had rights and interests distinct from the rights and interests of the people of the United States, and, in the fullest sense, public and national. All this is in accordance with facts; and the whole is implied in the single word *treaty*.

Again; the parties on the banks of the Holston signed a treaty "*of peace.*" It is matter of history that there had been fighting and bloodshed. These acts of violence were not denominated a *riot*, a *sedition*, a *rebellion;* they constituted a *war*. The settlement of the difficulty was not called a *pardon*, an *amnesty*, a *suppression* of a riot, a *conviction*, a *punishment;* it was called a *peace*. Nor is it said here, as in the treaty of Hopewell, that the United States "*give peace.*" There is in the title and preamble, every indication of perfect equality between the parties. In point of fact, the whites were, at that moment, much more desirous of peace than the Cherokees were.

This is also a treaty of "*friendship;*" which implies, that the Cherokees were not only a substantive power, capable of making peace and declaring war, but that, after the treaty was executed, they were expected *to remain in the same state.* It was not a surrendry of their national existence, but the establishment of amicable relations to remain; and, so far as this treaty could operate, the amicable relations, thus acknowledged to exist, were to continue through all future time.

Who are the parties to this "*treaty of peace and friendship?*" The President acts in behalf of one of the parties, and "the undersigned chiefs and warriors of the Cherokee Nation of Indians, "*on the part and behalf of said Nation.*" The Cherokees then are a *nation;* and the best definition of a nation is, that it is *a community living under its own laws.*

A nation may be a power of the first, second, third, or tenth rate. It may be very feeble, and totally incompetent to defend its own rights. But so long as it has distinct rights and interests, and manages its own concerns, it is a substantive power; and should be respected as such. Any other rule of interpretation would make force the only arbiter. St. Marino, in Italy, is described in our best gazetteers as "a small but independent republic;" and yet it has not half so many people, nor the three hundredth part so much land, as the Cherokee nation now has.

It has been said, indeed, that the Indians, being an uncivilized people, are not to be ranked among nations. But this is said gratuitously, and without the least shadow of proof. How many treaties did Julius Cæsar make with savage tribes, who were greatly inferior, in every intellectual and moral respect, to the Cherokees of the present day? There is as little reason as truth in the objection. Has not God endowed every community with some rights? and are not these rights to be regarded by every honest man, and by every fair minded and honorable ruler?

But, above all, the objection comes too late. The United States, are, as a lawyer would say, *estopped*. General Washington, with his Cabinet and the Senate, pronounced the Cherokees to be a nation. It does not appear that a doubt ever crossed the mind of a single individual, for nearly forty years, whether this admission were not perfectly correct. President Adams (the elder,) Jefferson, Madison, and Monroe, all admitted the Cherokees to be a nation, and treated with them as such. The Secretary of War, (now Vice President of the United States) negociated the last treaty with the Cherokees, and affixed his signature to it. In this treaty, as in every preceding one, the Cherokees are admitted to be a nation, and there is not a word in any of these solemn instruments, which has the most distant implication of the contrary. If the United States are not bound in this case, how is it possible that a party should ever be bound by its own admissions? The truth is, that if our country were bound to France, or England, by any stipulation, however mortifying to our pride, or disadvantageous to our interest, and the meaning of the obnoxious clause were supported by one-fiftieth part of the evidence by which it can be proved that the United States have recognized the *national character of the Cherokees*, no Statesman would risk his reputation by attempting to dispute or evade the meaning. We should be obliged to submit to inconveniences resulting from our own stipulations, till we could remove them by subsequent negociations. If we have been over-reached by the Cherokees in so many successive treaties: if they have had the adroitness to get from us repeated acknowledgements of their possessing a character and rights which they did not possess: if General Washington, and a long line of distinguished statesmen, have made incautious admissions; and if, in this way, we have made a bargain which bears hard upon ourselves—still, our hands and seals testify against us. We must be more cautious the next time. "He that sweareth to his own hurt, and changeth not," is declared in Holy Writ to give *one* proof that he is an upright man, and will receive the approbation of God. In a word, if Washington and Knox, Hamilton and Jefferson, compromitted the interest of this country, by indiscreet and thoughtless negociations, we must gain wisdom by experience, and appoint more faithful and more considerate public agents hereafter.

Having inquired into the meaning of the title and preamble of the treaty of Holston, let me now direct the attention of the reader to its provisions:

"ART. 1. There shall be perpetual peace and friendship between all the citizens of the United States of America, and all the individuals composing the whole Cherokee nation of Indians."

If the "peace and friendship," were to be "perpetual," the future continuance of the "Cherokee nation of Indians" for an indefinite period, was taken to be a matter beyond all question. It seems clear, also, that "Indians" can constitute a "nation." The word *tribe*, when used to denote *community living under its own laws*, is of equal force with the word, nation; and in this sense it is to be taken, wherever it occurs in the preceding discussion. But the Cherokee nation had been divided from time immemorial, into seven *clans*, sometimes called *tribes*, and the Choctaw nation into two such tribes. This fact occasioned some of the peculiar phraseology in the treaty of Hopewell. As the seven clans, or tribes of the Cherokees were united under one government, they were all comprehended under the phrase of "*the whole Cherokee nation of Indians*," and the word *tribe*, is not found in the treaty of Holston. The word nation, as applicable to the Cherokees, occurs no less than twenty-seven times, and always in its large and proper sense.

"ART. 2. The undersigned chiefs and warriors, for themselves and all parts of the Cherokee nation, do acknowledge themselves and the said Cherokee nation to be under the protection of the United States of America, and of no other sovereign whatsoever; and they also stipulate that the said Cherokee nation will not hold any treaty with any foreign power, individual State, or with individuals of any State."

I remarked upon the treaty of Hopewell, that it has always been a common thing for weak States to rely upon the protection of stronger ones. When a weak State acknowledges a superior, it is bound in good faith to act in accordance with that acknowledgement; but it is, in all other respects, independent of the superior. In other words, it retains all the rights which it does not part with. What is to be understood by the Cherokees being under the protection of the United States will very fully appear in the course of this investigation. In the very article now under review, the Cherokees bind themselves not to hold any treaty "with any foreign power," nor with any "individual State." This was a very material relinquishment of their natural rights; but it was supposed to be counterbalanced by various advantages secured to them by the treaty, particularly by the solemn guarantee in the seventh article, which will be considered in its order.

It is now contended by the statesmen of Georgia, that the United States had no power to make treaties with Indians "living," as they express it, "*within the limits of a sovereign and independent State.*" Thus, according to the present doctrine, General Washington and his advisers made a solemn compact which they called a *treaty*, with certain Indians, whom they called *the Cherokee nation*. In this compact, the United States bound the Cherokees not to treat with Georgia. Forty years have elapsed without any complaint on the part of Georgia, in regard to this exercise of the treaty-making power; but it is now found that the Cherokees are tenants at will of Georgia; that Georgia is the only power on earth that could treat with the Cherokees; and that they must now be delivered over to her discretion. The United States then, at the very commencement of our Federal Government, bound the Cherokee hand and foot, and have held them bound nearly forty years, and have thus prevented their making terms with Georgia, which might doubtless have been easily done at the time of the treaty of Holston. Now it is discovered, forsooth, that the United States *had no power to bind them at all.* If such an interpretation is to be endured by an enlightened people in the nineteenth century, and if, in consequence of it, the Cherokees are to be delivered over, bound and manacled, if this is to be done in the face of day, and before the eyes of all mankind, it must be expected that shouts and hisses of shame and opprobium will be heard in every part of the civilized world. Pettifogging is no very honorable business when practiced in a twenty shilling court; but what sort of pettifogging would this be? Has fraud or usurpation been perpetrated in the sanctuary of our dignified Senate, and by means of solemn treaties ratified in mockery? the effect of which is to dispossess a "nation" of its hereditary lands and Government, and to drive the individuals of which it was composed, (who are called in the preamble already cited, "the *citizens and members thereof*")—to drive away these "*citizens*" as outcasts and vagabonds?

But such an interpretation, so insulting to the Cherokees and to the common sense of mankind, and so cruel in its operations, cannot be admitted. Washington was neither a usurper of unconstitutional power, nor an intriguing oppressor; nor were Ellsworth and his fellow Senators, either novices or cheats.

WILLIAM PENN.

INTEMPERANCE.

Extracts from the Rev. Mr. Ridgely's Address before the Young Men's Temperance Society of Philadelphia.

We have assembled this day for the purpose of solemnly reconnoitering the encampment of the foe. His host has been accurately numbered—*Four hundred thousand drunkards* infest our land! An army more active, and more formidable than that with which the Corsican invaded Russia, and more appalling than the combined forces of all the world beside; for they have been recruited by the Great Adversary from amongst ourselves. They are our fathers and our brothers, who are carrying on a civil war against us. They are leagued for our destruction and their own. It is a war of extermination that they wage. They spare neither sex nor age. They destroy every thing useful; they desecrate every thing holy; they degrade every thing that is noble in human life. The forces of this terrible enemy are rapidly increasing; for they are swelled by deserters from our own. Men of all classes, from the highest to the lowest, are seen flocking in multitudes around his bloody banner. They secretly undermine our liberty. They openly assail our laws.—They are quartered upon our families; garrisoned in our forts; some of them have gained the very citadel of the country; and they profane in multitudes the temples of our God.

This terrific enemy, is the most ruthless and sanguinary invader by which any people ever were harrassed. He wades through an ocean of human gore.—*Thirty thousand of our countrymen annually fall beneath his destroying sword.*—And what makes this slaughter still more awful is, that he does not kill them at once. He first takes them prisoners, decoys them within his reach by falsehood and deception, binds them hand and foot, prepares them for a course of worse than Indian torture, and having, by a process which I need not describe, perverted their intellects, seared their consciences, and polluted their affections, sends them back into society, (half-brute, half-devil,) to ravage and destroy. They are for the most part filthy as the vilest beasts, fierce and malignant when opposed as the fiends of hell; and fitted for no place in all creation, but that place which has been "prepared for the devil and his angels."

Nor is this army of infuriate invaders, only to be feared because of the blood which they pour out as if it were water, upon the thirsty ground. The amount of *property* which is madly and wantonly destroyed by them, while they are accomplishing this work of death, swells our calculation to an amount which is appalling. The waste which is directly produced, when taken in connection with the indirect results that are accomplished by them in the increase of pauperism—the enfeebling of intelect—the corruption of morals, the value of the time lost by premature death, and of that destroyed by the indolence or helplessness of living drunkards, has been estimated by an intelligent writer on the subject, to amount to something like 130 millions per annum. Such an enormous income appropriated as it might be appropriated, would make this nation the wealthiest and most powerful on the globe. In about two months it will have poured into our treasury an amount equal to the whole annual revenue of the United States. Before the half of the first year has passed away it will have expunged the whole of our national debt.—There is not the smallest extravagance in the declaration, that it will in a few years accomplish every thing in the way of public improvement, that either the comfort or caprice of this nation could desire.—"It would run a canal along every water course; stretch a national road from the Bay of Passamaquoddy to the Gulf of Mexico; build a navy that would line our coast, and bid defiance to every invader, and plant a second North American Republic on the shores of the Pacific." It would build a college in every State, an academy for every county, a common school for every township, and a church for every parish in the United States. It would make the streams of knowledge as copious, as free, and as refreshing, as the rivers that roll into the sea. And surely, Mr. President, if such an amount of property is annually wasted or swallowed up by the drunkards of this country, it may well be said, that "their throats are an open sepulchre."

I need not detain you, sir, by a further discussion of the evils of intemperance.

Go to our hospitals, and you will find that more than one-third of the maniacs of this country, are reduced to that most deplorable condition by intemperance. Go to our poor-houses, and you will be informed that something like two-thirds of our paupers are reduced to rags and wretchedness, and thrown upon the charities of the public by intemperance.

Go to our courts of justice, and there they will tell you, from actual and abundant observation, that nineteen out of twenty of the trials for robbery and murder originate in intemperance;—and if you go to our prisons and penitentaries, you will discover that nearly that proportion of their inmates have been intemperate men.

Mr. President, I will not attempt to speak to you of the considerations connected with this subject which may be gathered from eternity.—Sir, I cannot—I should be utterly unable to do justice to such an appalling theme.

Let it be remembered, that this flood of intemperance flows from fountains that are to be sought for on the mountain tops of "MODERATION," which are supposed to be far above all censure. The moderation, I may add, of the last generation; of the men who were in their prime of life thirty or forty years ago; and who had the formation of the habits and characters of those who now occupy the places on which they then stood. And with this consideration on our minds, let us ask ourselves the fearful question, "if their moderation has produced results that are so stupendous, what will be the consequences on those who shall come after us, of our intemperance?"

And now, the solemn inquiry presses itself upon us with awful urgency, what can we do to arrest these desolations? Can we not throw up embankments by which this flood of liquid fire can be stayed?

Sir, there are two facts that constitute the foundation of my confidence on this subject. First—That there is no natural love of ardent spirits in the human constitution. The infant may cry for its mother's milk, but never for this burning beverage. And, Secondly—That man is the creature of motives. We every where see him governed by moral influence. Now I am perfectly persuaded that it is in the power of this, and other similar institutions, to present such *motives* to all who have not already acquired a taste for ardent spirits, as will induce them to refrain entirely from their use.

One cause of the prevalence of this vice, is ignorance of its desolating effects upon our country. Let such facts as those which you have listened to this day, be proclaimed abroad until every ear shall hear them, and every mind be impressed with their reality.

Another is its obscure and clandestine character in the early stages of its progress. Murder and robbery are well defined crimes—They are external acts; known as soon as perpetrated. Intemperance is a sensation, and many are sealed up by it for destruction, before they are aware of its existence.

Let a distinct and intelligible map be drawn of this road to ruin, and hung upon the door-post of every habitation.—Let a beacon blaze at every turn of it, and the voice of some friendly monitor warn back the crowd of heedless travellers, saying to them, "Turn ye, turn ye, why will ye die?"

The Agent of your Society has forcibly remarked, that in this country public opinion is omnipotent. It governs the government itself. It lifts up one man and casts down another. It settles the point of honour. It too often settles the point of duty too, even in opposition to the Scriptures and common sense. Yes, and it has power to say to this mountain of iniquity, "be thou cast into the sea." Now let us for our encouragement remember that this public opinion is a manageable thing. It is a blind giant that may be led. But if it *be* blind it is not dumb. It has the voice of a Stentor, and the hands of a Briarias. Let it speak out on this subject. Trumpet tongued, its appeal shall be heard in "every log but beyond the mountains."

I do not say that every man who either vends or manufactures this deleterious article, deserves to be considered an enemy to his country. No, far from it. I believe that there are thousands of honest and virtuous men who live by this profession, without having any distinct perception of the evils which they accomplish.—But I do believe, sir, that if the seventy millions of gallons of ardent spirits which are annually poured out upon this nation, could be rolled back in flashing billows, like the returning tide of the ocean, to the stores or distilleries from which they flow, bringing with them in living shrieks an account of all the misery which they have occasioned, that they would raise a note of wretchedness, and remonstrance, that might startle the consciences of the very dead.

Mr. President, the instruments for influencing public sentiment, are abundantly within our reach. Let the press be moved.—Let every weekly newspaper, every monthly magazine, and every quarterly review, carry its appeal to the public mind. Let the pulpit pour its light upon the subject. Let every minister of the Gospel in the United States be induced to deliver a sermon once a year, on the evils and remedy of intemperance. Let parents be every where impressed with the importance of being faithful in this respect to the children that God has given them; and teachers be taught their duty to the pupils that are committed to their charge. Let the works which have recently been prepared by Beecher, and Drake, and Humphreys, become text-books in all our seminaries of learning. Let a drunkard's catechism be compiled for our Sunday and Infant schools, containing the statistics of intemperance. Let these things be done, sir, (surely they may be easily accomplished,) and the coming generation shall rise up as a living rampart, to protect the honour of their fathers, and save the country.

NEAR VIEWS OF ETERNITY.

I have lived to see that this world is full of perturbation; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him, in my youth, and feared him, in my age, and labored to have a conscience void of offence towards him, and towards all men: yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done! RICHARD HOOKER.

TERMS OF THE
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[PUBLISHED EVERY WEDNESDAY.]

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